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Q.

WHY ARE YOU A Catholick?

This Queſtion anſwered as followeth.

By Serenus Cressy

1. Pet. 3. 15.

Be ready alwaies to give an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſs and reverence.

Permiſſu Superiorum.

A. D. MDCLXXII.

IV

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TO THE

Chriſtian Reader.

IT *was in Obedience to the deſire of an* Honorable Friend *that this following* Diſcourſe *was written; that it was confined to ſuch narrow bounds; and that it is now publiſhed.* He *thought it requiſite that ſuch* Catholicks *as are not at leaſure to read* Volumes *of* Controverſies, *ſhould be inſtructed how to give a rational account to other* Sects, Why they are Catholicks: *and he thought alſo that to juſtifie ſuch their* Profeſſion, *a long* Diſcourſe *would not be neceſſary. This occaſi-*

oned the following Answer *to the* Question *proposed in the* Title: *which* Answer, *if rational and satisfactory, will prevent, or rather determine, all other particular* Questions *about* Religion, *the debating of which furnishes the world with* Books *to fill great* Libraries. *But what fate soever shall befall this* Answer *in the esteem of* Readers, *certain it is that the method of it is unquestionably useful, by which is shewed that the* Controversie *about the* Church *is first of all to be seriously debated: because what* Party *soever shall be able to give convincing* Proofs *that their* Church *is the same, or a true* Member *of the same* Church *which we believe in the* Creed, *shall thereby evince that all accusations laid against her are false and groundless, and all separation from her damnable. And on the other side it will be to no purpose to examine the Tenets of a* Church

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prejudged to be a false Church, *that is to want the inseparable* Marks *of a* true Church, *signified by these words in our* Creeds, One, Holy, Catholick and Apostlick Church, *denoting* Unity of Faith, Sanctity of Discipline, Universality and uninterrupted Succession of Teachers and Governors from the Apostles, *to be necessary* Signs *of a* true Church.

Now for as much as regards the following Discourse, *if any one shall think fit to undertake a* Reply *to it, he may please to take notice, that (unless he intend to make quarrels endless) the only* proper Reply *will be his* Answer *to another like* Question, *which he may suppose to be proposed to him by a* Catholick, *viz.* How can a Protestant think himself safe in a Congregation which never was incorporated in any Church whatsoever existent before the (*pretended*) Reformation? *This*

Question

Question, *if seriously and rationally resolved, and especially if the* Resolution *of it be justified by* Authorities of (*by us all approved*) Ancient Catholick Doctors, *it will then only deserve to be esteemed of considerable force against this following* Answer *to the* Question, Why are you a Catholick?

Why

Why are you a Catholick?

A DIALOGUE BETWEEN A *PROTESTANT* AND A *CATHOLICK.*

Protestant. *WHY are you a Catholick?* §. 1.

Catholick. Because I am a Christian, and by the Rule of Christian Faith (the Apostles Creed) am obliged to *believe the holy Catholick Church.*

Prot. *Did not you believe that Article before you was a Catholick?*

Cath. I thought indeed at that time that I had believed it; but I have found since that I onely thought so.

Prot. *It seems then you do not think that I believe this* Article, *as well as you.*

Cath. I am sure that by vertue of this *Article* you are not obliged to be a *Protestant.*

§. 2. Prot. *Perhaps we do not agree in the sence of this* Article.

Cath. It may well be so: therefore for a trial give me leave to propose a few *Questions* to you.

Prot. *Ask what you please.*

Cath. First then, when you say you *believe the holy Catholick Church*, do you not believe this *Church* to be *one Body*, as St. *Paul* expresly teaches, saying, *There is one Body, one Spirit, as there is one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father*

Ephes. 4. 4, 5, 6.

Father of all, &c. and as we profess in the following *Creeds* of the Church.

Prot. *Yes, I believe the true* Catholick Church *of Christ* to be *one Body.*

Cath. And do you not further believe, that this Church of Christ shall continue *one Body* till the end of the world? § 3.

Prot. Yes doubtless; for otherwise the time might come, in which this *Article* of our *Faith* should be false: and also *Christ's promise* [That *the Gates of Hell should never prevail against his Church*] should fail.

Cath. In professing such a Belief of this *Article*, do you not also intend thereby to acknowledge your self *a Member* of this *one Catholick Church*? § 4.

Prot. Yes, without doubt.

Cath. You cannot surely think it a matter indifferent whether

you be a Member of this *one Church*, or not.

Prot. No, by no means: On the contrary I acknowledge, that whosoever is separated from this *one Church* of *Christ*, and dies in that separation, cannot be saved.

§. 5. *Cath.* Thus far then we both agree. Let us further, if you please, consider, What a *Church* in general is, I mean *a Christian Church.*

Prot. I conceive it to be a *Society* of Men and Women publickly professing that *Religion* which they believe to have been taught by *Christ.*

Cath. Then it is a *visible* Society.

Prot. True.

§. 6. *Cath.* But every visible *Society* thus professing, is it thereby the

same *Church* which we are taught to believe in the *Creed*?

Prot. It is at least a part of that *Church*.

Cath. Are then Societies of *Hereticks* and *Schismaticks* part of that *one Church*, since they also profess the *Religion* which they believe to have been taught by *Christ*?

Prot. No: For they cut themselves off from this *one Church*, either by inventing New and false Doctrines, which renders them *Hereticks*, that is, *Choosers of a new Faith*: Or by disobeying the lawful Commands of this *one Church*, which renders them *Schismaticks*, that is, *Rebels*.

Cath. Can any Society be called *one Body*, or *Corporation*, unless it be united by common received Laws and Governors? §. 7.

Prot. No certainly: For where every one will be a Law to himself,

self, there can be no *Order* nor *Unity*.

Cath. Hence it follows then, that the *Church* must necessarily consist of *Teachers* and *Disciples*, of *Governors* and *Subjects*.

Prot. That is granted.

§. 8. *Cath.* By whom have these *Teachers* and *Governors* been appointed in the Church?

Ephes. 4. 11, 12, 13. *Prot.* St. *Paul* informs us, saying, *Christ gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministery, for the edifying of the Body of Christ: Till we all come in the unity of the Faith and of the knowledge of the Son of God unto a perfect man*, &c. So also we read in the Epistle to the

Heb. 5. 4. *Hebrews*, *No man taketh this honour to himself, but he that is called of God, as was* Aaron.

Cath.

Cath. This being so, are not §. 9.
those who are *Disciples*, in Gods Church, obliged in conscience to believe their *Teachers*, and *Subjects* to obey their *Governors*?

Prot. Yes, without doubt: But yet with this condition, that these *Teachers* teach *truths*, and these *Governors* command lawful things.

Cath. But is every *Subject* to be a *Judge*, whether the Doctrine taught him be true, and the thing commanded lawful?

Prot. The *Scripture* is to be Judge between them.

Cath. Indeed that which you say would be to some purpose, if the *Scripture* could speak and answer the Readers Questions and Doubts, as we two can do to one another. But the *Scripture* being onely a *Writing*, and by consequence incapable of interpret-

ing its own meaning whensoever any doubt of its true sence arises, if it may be permitted to every Christian to judge of his Teachers Doctrines by examining them by *Scripture*, the Church may as well be without Teachers.

§. 10. *Prot.* I know no remedy: For since it is evident to us, that there is on Earth no visible infallible *Guide* and *Interpreter* of *Scripture*, we cannot rely upon any Man, or any Society of Men, so as to remain secure that they will not mislead us, either out of ignorance, or secular interests. Therefore we must leave to all Christians *a judgement of Discretion*, to discern by the *Light of Gods Word*, whether their *Teachers* guide them in the way of Truth, or not. Every one must take the best course he can, not to fall into any dangerous Error. And since

Eternity

Eternity depends upon it, it is not likely that men will wilfully misinterpret *Scripture* to their own destruction; especially in *Points Fundamental*, which are so clearly set down in *Scripture*, that no *sober Enquirer* can be mistaken in them.

Cath. Well Sir, I have at present done asking *Questions*, and now (being better enabled by what you have said) will endeavor to give you a fuller *Answer* to the *Question* you proposed in the beginning, *viz.*

Why are you a Catholick?

First then, Sir, I am a *Catholick*, §. 11.
because I believe that *Christ the Author and Finisher of our Faith* is infinitely both *good*, *wise* and *omnipotent*. His *goodness* inclined him to come down into this world to save mankind, by establishing a Church upon earth, which

which ſhould remain till the end of the world, and in which the way to Heaven ſhould be ſo taught, as not only the Wiſe and Learned, but the Poor, Simple and Ignorant alſo ſhould by Faith and Obedience be made Partakers of Eternal Happineſs. Now his *goodneſs* having deſigned this, his *wiſdom* enabled him to appoint *ways* and *means* proper to effect that his Bleſſed Deſign, and his *omnipotence* to make thoſe *means* ſucceſsful.

§. 12. The *general* efficacious *means* to accompliſh this, are firſt, *The revealing his whole will to his Church*; which we acknowledge to be ſufficiently done in *Holy Scripture*, as to all *points* abſolutely *neceſſary* to Salvation, though in all thoſe *points* not ſo clearly to every one, that without a *Teacher* their ſenſe may not be miſtaken: Neither doth

doth *Scripture* make an expreſs diſcernment of what *points* are neceſſary. And ſecondly, The aſſiſting of this his Church with fidelity and a conſtant performance of her duty in declaring all neceſſary Divine Truth manifeſted to her, to her Subjects; with a command, that all Chriſtians ſhould obey and ſubmit to what ſhe ſhall teach or enjoyn them.

God having thus revealed his whole Will to his *one Catholick Church*, it neceſſarily and evidently follows, 1. That *Ignorance*, or *Error*, in any Points of Chriſtian Doctrine neceſſary to Salvation, is damnable. 2. That a *Separation* from this *one Church* is damnable alſo, upon what pretence ſoever the ſeparation be made.

Now to avoid eternal Miſery §. 13.
thus threatned by *Error* or *Schiſm*, only one of theſe two ways is poſſible. 1. By ones own light to pene-

penetrate into all Mysteries, so as to be most firmly assured of a right understanding of all necessary verities revealed by God in *Holy Scriptures*. 2. Or out of a distrust of our own abilities to *submit* our Reason and *internal Assent* to *Authority*. The *former* of these ways, all *Sects* divided from the *Roman Church*, and among themselves, do uniformly take, being forced hereto by denying any visible Society of men to have any Authority obliging the Consciences of their Subjects: and by consequence they have all, if any, an equal Title (that is indeed equally none at all) to challenge belief, one as well as another; neither can they rationally, without deserting their common Ground, condemn, or excommunicate one another. *The latter* way we *Catholicks* only take, and, as we think, prudently and securely.

For,

For *Sir*, I beseech you to con- §. 14.
sider what a busy, laborious task you have undertaken by being a *Protestant*, of what *Sect* among them soever you are, Before you can promise to your self any rest of mind in the peculiar *Fundamental Doctrines* of your *Sect*, your Conscience must satisfy you that you have not embraced a *Religion* by hazard, but after a diligent, sincere and effectual examination of all the *Reasons* and arguments, not only of *Catholicks* submitting to *Authority*, but also of other *Sectaries* who, proceeding your way of interpreting *Scripture* by a private light, do condemn your *Doctrines*; or whose *Doctrines* you condemn. To be able to do all this, how many Volumes of *Controversy* are you obliged to reade and examine? Besides this, it will be absolutely necessary that you be perfectly studied in all the

Books

Books of *Scripture*, with the best *Commentaries* on them, both *Ancient* and *Modern*; Since you ground your *Religion* upon a ſenſe of Scripture, which perhaps not any of them will allow, and then in equity you are to examine their reaſons for it. Now what one mans age will ſuffice for all this buſineſs, though but in one or two *Points* controverted, and though the party were *learned*, and had never ſo much leaſure? What then ſhall *ignorant* perſons doe, who yet make up the greateſt number of *Chriſtians*? What ſhall *Trades-men* and *Day-Labourers* doe, who can ſcarce allow from their neceſſary Vocations any time at all dayly, even to ſay their Prayers? yet it concernes all theſe, upon the venture of *Eternal Happineſs* or *Miſery*, not to forſake or embrace a *Religion* without a ſufficient Examination

nation made by themſelves of the grounds of it, ſince they are told, and believe it, that no *external Authority* upon Earth can require from them a ſubmiſſion of their judgment, becauſe no *Authority* is *infallible*.

And whereas you ſaid, That §. 15.
all Fundamental Doctrines of Chriſtianity are ſo clearly ſet down in Scripture, that no ſober Enquirer can be miſtaken in them: If this were true, yet ſince neither the *Scripture*, nor you your ſelves, do clearly expreſs which and how many *Doctrines* are *fundamental*, every tittle of *Scripture* muſt be read and examined by every one of you, for fear a neceſſary *Doctrine* ſhould chance to eſcape you. But to demonſtrate the groundleſneſs of that your *Aſſertion*, I deſire you to reflect on the prodigious multiplicity of *Sects* ſwarming in this age, all which ground

ground their Belief upon pretended *clear Texts of Scripture* alone: you will then find ſcarce one *Article* of *Chriſtian Faith* exempted from their *Diſputes*. *There are* not wanting who deny the *Myſtery* of the *Holy Trinity*, the *Divinity* and *Incarnation* of our *Lord*, the *Divine Perſonality* of the *Holy Ghoſt*. *Some* abſolutely deny *Freewil*, whilſt *others* exalt the power of it ſo high, as to affirm *Divine Grace* unneceſſary to its beſt Operations. *Some* affirm our Nature to be ſo incurably polluted by *Original Sin*, as that all the beſt actions of the Regenerate are *Mortal Sins*; *Others* will acknowledge no *Original Sin* at all. *Some* affirm *Baptiſm* neceſſary to Salvation, even of *Infants*: *Others* reject *Infant-Baptiſm*: and *Calviniſts* aſſert, that *Infants* without *Baptiſm* are ſanctified by their *Parents faith*: and

and that ſome *Infants* dying, though baptized, may be damned. *Some* believe mans Soul to be mortal, and that it periſheth with the Body, not having any Knowledg or Sentiment after death. *Some* confine *God* to a determinate place in Heaven, and alſo deny his *Preſciente of future Contingents*. *Laſtly ſome* deny an *Eternity of torments in Hell*. Surely you will not deny moſt of theſe to be contrary to *Fundamental Doctrines* of our *Faith*: yet all who maintain theſe *Tenets*, and all Sectaries who contradict them, do ground themſelves upon *expreſs Scripture*, which to you ſeems ſo clear. You cannot be more confident that you have light on the true ſence of *Scripture*, than they of a contrary ſenſe, and only *ſelf-love* and *ſelf-eſteem* determine both the one and the other.

Can it then be prudence in any man to hazard *Eternity* upon his own ſence of *Scripture*, the half of which perhaps he never read? Commonly a *Text* or two concludes every point controverted, when perhaps there are twenty *Texts*, unconſidered by the perſon, which would rectify the ſence he gave to the former? Is that *Guide* to be truſted, which has ſeduced ſuch infinite Multitudes, oppoſing, calumniating, and hating one another? All Mankind may be witneſs that this *Private Light* hath hitherto never been able to confute or undeceive one *Sect*. In a word, is it not in effect an injurious blaſpheming of the *Goodneſs*, *Wiſdome* and *Omnipotence* of *God* to affirm that he has obliged, under penalty of damnation all *Chriſtians* to *unity* of *Faith* in all neceſſary *Doctrins*; and alſo that he hath promiſed to

conſerve

conserve his *Church* in this *Unity*, to the end of the world: *and on the other side* to affirm withal, that the only *Means* appointed by him to produce this *Unity* should be a certain *Means* of destroying *Unity*, and which, if made use of by all *Christians*, *the gates of Hell* would be too strong for him, so that there would scarce be left a *Church* upon earth.

Truly, Sir, I do not know through what *Spectacles* you look upon this *Principle* of *Protestanty*, which hath been indeed the constant Principle of all *Ancient Hereticks*. But to me it appears most horribly ghastly, and only fit to be acknowledged the invention of *Lucifer*, the foul Spirit of *Pride* and *contention*, who presents to unwary *Christians* once more this *fruit of the Tree of the knowledg of good and evil*, to be aspired to by our own endeavors, §. 16.

contrary to *Gods* appointment.

Since therefore (as hath been ſaid) there are but theſe *two ways* to arrive at the knowledge of *Divine Myſteries* contained in *Scripture* (yet ſo contained as that the Texts in which they are containd are ſubject to be miſunderſtood) *viz.* Firſt, A mans own *private Reaſon*: And ſecondly, *Authority of Superiors* by *Gods* appointment placed in his *Church*. All the *Reaſon* I have, enforces me to chuſe this latter way, becauſe thereby I ſhall avoid inconſtancy, otherwiſe unavoidable: and likewiſe I ſhall obey an expreſs command of *God* [*Obedite præpoſitis veſtris*, &c.] *Obey them that are ſet over you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give account*---. And *Reaſon* obliging me to ſubmit to *Authority*, I ſhould renounce the ſame *Reaſon* utterly, if I ſhould not pre-

Heb. 13. 17.

fer

fer that Society which makes the beſt claim thereto; yea, which alone claims an Authority obliging the Conſcience, and that is the *Catholick Church*; the *Authority* whereof is evidently the greateſt in the world. For though all divided *Sects* preſume to contend with her for *Truth* of *Doctrines*, challenging *that* to themſelves; yet there is not any one of them which dares aſſume to themſelves that *eminence* of *Authority* which manifeſtly appears in her. And you may know this *Catholick Church* from others, becauſe it only challengeth an univerſal and *abſolute*, not conditional *Obedience*; and you may know the *Sons* of it by their profeſſing to give to the *Churches Authority* ſuch *Obedience*.

Now, Sir, conſider *how* agree- §. 17.
able to *Gods goodneſs* and *wiſdom*, *how* ſuitable to humane capaci-

ties, *how* helpful to mens neceſſities is this way of grounding our *Faith* on *Gods Word* interpreted by the *Catholick Church*. The far greateſt part of *Chriſtians* are too weak to maintain Diſputes: yet *God* loves the Poor and Ignorant, at leaſt, as well as he does the Rich and Learned; and takes care to bring them to Happineſs without learning, ſharpneſs of wit, curioſity, and ſtudy of knowledge. Conſequently he has chalked out a way to Heaven, in which the Ignorant and Simple may walk ſecurely: And in what other way can theſe walk, but in that of *obedience* to *Authority*? This doubtleſs is that way foretold by the Prophet, ſaying, In Chriſts Kingdom *there ſhall be a high-way-- and it ſhall be called a holy way. No polluted perſon ſhall paſs through it. This ſhall be* [to Chriſtians] *a ſtreight way, ſo that Fools ſhall not err in it.* Now

Iſa. 35. 8.

Now have *Sectaries* found out this *streight way in which Fools cannot err*? *Sectaries*, I say, who have framed a confused *Labyrinth*, in which there are a thousand cross paths and windings, where every one wanders, as it were, with a dark Lanthorn in his hand, and either stumbles into, or phantastically chuses such a path as at the present pleases him best, not taking direction from any other, or not much caring for such directions. By this means we see how that not only *Fools* and Ignorant, but even the most Judicious among *Sectaries*, following their own light, do walk all their lives, in quite contrary ways, yet all believing that *God* by the *Scripture* directs them.

Manifest therefore it is, that §. 18.
Gods way being only *one*, *holy*, *streight High-way*, not any *Sectaries*, but all and only Catholicks

have been by *Almighty God* brought into it: In as much as *they*, distrusting the dim *Light* of their own *Reason* for discerning the *Verities of Faith* contested, borrowed the *Churches Light*: thus exercising *Christian Humility*, in not presuming upon their own Abilities; and *Christian Obedience*, in submitting to the Guidance of those *Teachers* and *Governors* whom *God hath placed over them, and who are to give an account of their souls.* These Heavenly Virtues are, and have always been equally practised by both Ignorant *Catholicks* out of necessity, and by the most *Learned* out of *Duty*: Yea, those glorious *Lights* of *Gods Church*, the *holy Fathers* and ancient *Doctors*, though they were *Fathers* and *Doctors* to others, yet to the *Church* her self they were humble Children and *Disciples*, learning from her,

her, and teaching others onely what they had learnt from her. This surely is a *streight High-way*, and *a holy way* too: and whilst the most Simple among *Catholicks* walk in this way, they have an incomparable advantage in light above the most Learned of those which trust to their private light. For they are guided by all the lights; that is, the whole *Body* of those which God hath constituted *Teachers* in his *Church* in all ages, and they are exempted from an obligation of examining particular *Controversies*, which their *Teachers* duty is to examine for them.

Neither is it *natural Reason* a- §. 19.
lone which directs us to prefer so eminent *Authority* before our own simple judgements, but a *Divine Light* also appearing in *Scripture*, and in constant *Ecclesiastical Tradition*, the best and safest *Interpreter*

preter of *Scripture.* There we find
1 Tim. 3. 15. the *Church* called, *The Pillar and*
Pſalm 122.3. *Ground of Truth; a City at one in it*
Matth. 5. 14. *ſelf, and ſet upon a Hill, which can-*
Iſa. 54. *not be hid.* There we reade, *That*
every Tongue which ſhall riſe againſt
her in judgement, ſhe ſhall condemn:
that Gentiles ſhall come to her light,
and Kings to the brightneſs of her
Riſing: And *that the Nation and*
Kingdom which will not ſerve her,
ſhall periſh. There we ſhall find,
that the laſt *Supreme Tribunal* on
Earth to determine *Controverſies*
amongſt *Chriſtians* is the *Church,*
Matth. 18. 17. whom *whomſoever will not hear,*
is to be eſteemed as a Heathen and
a Publican; ſuch an unappealeable
Authority has *God* eſtabliſhed in
his *Church.* And by vertue of this
Authority, *General Councels* re-
preſenting the whole Body of
Church-Governors, challenge from
all *Chriſtians* a ſubmiſſion, not
only of *Non-contradiction*, but al-

ſo

so of *internal Assent*, under Penalty of *Anathema*; which assent we willingly and joyfully yield by vertue of *Christs promises*, That he will so perfect his Church one Body, that *the Gates of Hell shall not prevail against her*, and that *he will lead her into all Truth.*

These irrefragable grounds §. 20.
from *Prudence* and *Scripture* have we *Catholicks* for directing our *Faith*: On the other side, not one single *Text* of *Scripture*, nay moreover, not one quotation can be produced out of any one of the *holy Fathers*, which may rationally incourage a *Christian* to prefer his own sense of *Scripture* before that of the *Church*; whereas whole Books have been written by them of the *Churches unity, indefectibility* and *universality!* Now *Sir*, who can resist, who can hold out against such a Battery?

Prot.

Prot. Well Sir, how prevalent soever this Discourse may seem to you to be against us, whom you style *Schismaticks*, it will prove of little advantage to you *Roman Catholicks*; for although we grant, that there is but *one Catholick Church*, out of which there is *no Salvation*, yet this does not prove the *Roman* to be this *Church*: the *Roman*, I say, which is but a *particular Church*, and she being (as we are perswaded) guilty of teaching and practising many false *Doctrines*, and manifold *Superstitions* and *Idolatry*, we cannot with a safe conscience have any *communion* with her.

§. 20. *Cath.* Sir, this is the ordinary artifice of your *Protestant Writers*, when they are pressed with the guilt of those unpardonable crimes of (*Heresie* and) *Schism*, to impute to the *Church* many Errors and sin-

ſinful Practices, in which, forſooth, their tender conſciences dare not joyn. This they do, to the end they may be diſpenſed withal from clearing themſelves from *Schiſm*, till after a full diſcuſſion of all other *Controverſies* touching differences about any particular *Errors* ſuppoſed to be in the *Church*; which diſcuſſion cannot be undertaken by one in a thouſand, conſidering mens general incapacity; and if undertaken by the Learned, would ſcarce ever have an end.

But this is moſt unreaſonable, becauſe though it were true, that the *Church* from which they ſeparated were indeed guilty of teaching *Errors*, yet are *Proteſtants* juſtly and unanſwerably charged with *Schiſm* in the higheſt degree, and by conſequence it would be damnable in any one to joyn in their *communion*. To make

make this charge good against them, it will be fully sufficient to alledge the *confession* of all *Christians*, (and of *themselves* also) *viz.* That *that there always has been, is, and ever shall remain a Holy Catholick Church of Christ on Earth, from which Separation, upon any pretence whatsoever, is damnable.* This *Church* therefore (whereso-ever it is) was in being when they divided from the *Roman*; and can they pretend that they are *Members* of this *Church*? There is not a *Society* in the world older then theirs, or other then the Roman Church, with which they entertain any *communion* at all, to whose *confession of Faith* they will subscribe, and to whose *Laws* and *Government* they will submit, but on the contrary condemn its *Doctrines*, *Laws* and *Government*. The consciousness of this, forced the principal *Patri-*

Calvin. Instit. l. 4. c. 1.

arch

arch of Schism, *Calvin*, to profess that himself and his followers *separated from the whole world.* *Calvin. Epist. ad Melanth.*

Now it being impossible for *Protestants* to excuse, much less to justifie their manifest *Schism*, to what purpose is it to enter into debate with them about particular *Points* of *Doctrine*? As long as the charge of Schism subsists, uncleared by them, and this Schism grounded on pretended dangerous *Errors* in the *Catholick Church*, being *Schismaticks* they are *Hereticks* too, and so *condemned by themselves*; and consequently not to be hearkned to when they would raise particular *controversies*, since this one *general controversie* determines against them all particular debates.

Schism therefore, in its lowest qualification, considered only as disobedience to lawful *Ecclesiastical authority*, being, even in the §. 22.

judgment, of learned *Proteſtants*, a moſt horrible Sin, a tearing in pieces the *Myſtical Body* of *Chriſt*: there are one or two ſpecial aggravations which extremely heighten the heinouſneſs of it in *Proteſtants*, (I mean thoſe *Reformers* abroad, and anciently in *Scotland*, *Calviniſts*, *Preſbyterians*, *Lutherans*, *Anabaptiſts*, &c.) They were once *Members* of the *Roman-Catholick-Church*, which they then eſteemed to be that *Church*, which they believed in the *Creed*. It hapned that their *Prime Patriarchs*, *Luther*, *Calvin*, *Zwinglius*, &c. having conceived ſome diſcontent either againſt the *Governors*, or ſome prevailing party in that *Church*, which obſtructed their profits, or againſt the *Laws* of it, which reſtrained their luſts after Women, grew angry, and began to quarrel with the *Church* her ſelf, and to ſtudy

to

to disgrace her, for which purpose the readiest way was to find fault with her *Doctrines*: Then *Pride* inspiring them, against these they made *Objections*, and publishing *Liberty* from *Lawes* restraining Concupiscence, quickly found Favourites & Followers: thus *Sects* were first composed. But if there had been in any of them either *Humility* or *Love of Peace*, in case they had been perswaded there had been *Errors* in the *Church*, they would not thereupon separate themselves from Her, but submit patiently to her *Censures*, which she should lay upon them. If their *Censures* were just, they would have no reason to complain, If unjust, *God* would reward them for their *Patience and love of Peace.*

§. 23. They were no sooner separated, but they heaped on the *Church* all the most despightful reproches

and Calumnies they could invent, and to heighten their *Criminal Shism* to the uttermoſt, they formed *New Societies* which they called *Churches*, and therein eſtabliſhed *New Paſtors*, and a *New Eccleſiaſtical Miniſtery*: the very Sin for which *God* commanded the Earth to ſwallow *Core*, *Dathan* and *Abiram*. Among the *Gifts* which *our Lord when he led captivity captive*, received from his *Father*, and beſtowed on his *Church* the principal *Gift* mentioned by St. *Paul* was his *conſtituting therein Apoſtles, Paſtors, and Teachers to continue to the end of the world* by a legitimate Succeſſion. There is not the leaſt intimation given in *Scripture* or *Tradition*, that this *Succeſſion* ſhould ever be interrupted: Yet as if it had quite ceaſed and been annulled, theſe *Reformers*, without any Warrant,

uſurpe

uſurpe a *Power* to take all *Authority* out of the hands of thoſe to whom our *Saviour* had given it, and to beſtow it according to their own pleaſure, thus making a total renverſement of the whole frame of *Gods* Church through the whole World. If *Chriſt* himſelf had thus, without teſtifying his *Authority* by *Miracles*, dealt with the *Jewiſh Synagogue* he would not have expected belief, nor been able to anſwer that *Queſtion* propoſed to Him, *By what authority doeſt thou theſe things, and who gave thee this Authority?* Yet all this our late *Reformers* have done without ever pretending to one *Miracle*. Into whatever place they come through the whole earth, they, as far as their Secular power extends, degrade and chaſe away all *Biſhops*, *Prieſts* and *Paſtors* profeſſing the *Catholick Religion*,

they take Authority to denounce them *false Pastors*, and *true Wolves*; they denounce *Anathemas* against them, they incite their Subjects to rebel, defraud and persecute them, as if *God* had given his *iron Rod* into the hands of these Gladiators, and conferred on them *the ends of the earth for their inheritance.*

Heb. 5. 4. *No man takes this Power* of Ecclesiastical Jurisdiction *but he that is called, as was* Aaron. Who called these men to the Office of *Preaching* and governing *Christians*? Who invested them with such *Authority*? If we consult their own *Stories*, we shall find the prime *Ministers* in the principal Cities of *France*, constituted and consecrated by the hands of the basest sort of *Tradesmen*. There have not been wanting among them several sensual *Priests*, *Apostates* from the *Catholick Church*, whom

whom they might employ in the Office of *Preaching* and *Praying* in their *Synagogues*, and by that means make a shew, that some of their *Ministers* were *Clergymen* who had an *ordinary Vocation*. But such hatred they bear to all *Ecclesiastical Order*, that even these shall not be admitted into the *Presbytery* without renouncing their former *ordinary Vocation*, and receiving their *Commission* by a *New imposition of hands* of *Lay-Ministers*. In a word, I should weary both you and my self, if I should enumerate all the enormities of your first *Reformation*. If you have a mind, you may receive sufficient information in a late *Book* written in *French*, the *Title* whereof is (in English) *Legitimate Prejudgements against* Calvinists; in which the learned *Author* demonstrates by several titles, as by what appeared *Prejugez cont. les Calvenistes*

exterioorly in the life of the first *Reformers*; by want of *Mission*; by the evidence of their being guilty of *Schism*; by their temerity most prodigious in their presumption to establish a *New Ecclesiastical Ministery*; by the Spirit of calumny and injustice which generally actuates them; by their peculiar most monstrous *Doctrines* taught by them; by their ridiculously impossible way of instructing their *Disciples* in *Christian verities*, &c. that they do not deserve to be admitted to an examination of their *pretended Reformed Religion.*

§. 24. *Prot.* But surely, *Sir*, you will not apply this to the *Reformed Church* of *England*, and particularly that charge concerning the want of *Lawful Pastors*. We have been far from making a breach in the Chain of *Succession*, since if there be lawful *Pastors* in the *Roman*

man Church, we have the like in the *Engliſh*, in as much as we received our *Ordinations* from *Rome*.

Cath. For as much as concerns your *Ordinations*, I will not here enter into any diſpute, neither indeed is it needful; But this I may confidently ſay, That ſince *Engliſh Proteſtants* have eſpecially of late, by many tokens ſhewed that they eſteem *Calviniſts*, or *Presbyterian Congregations* to be true, though not ſo perfect, Members of *Chriſts Church*, as themſelves, the *Engliſh Church*, I may ſay, juſtifies, but however, qualifies or excuſes that horrible defect in them of want of *Ordinations* and lawful *Miſſion*, and thereby involves her ſelf in their guilt. *Again*, though it were true, that the *Engliſh Clergy* have received their *Ordinations* from the *Roman Catholick Church*, yet ſure I am, that *Church* never releaſed them

from their *Canonical subjection* to their *Superiors*, particularly to their *Patriarch* and *Supream Pastor of Gods Church*: She never gave them power to change the order of administring *Sacraments*, to reverse *Ordonnances* of *Superiour Councils*, to expel *Catholick Bishops* from their *Sees*, meerly because they were *Catholicks*: In a word, she never gave them authority to alter, or rather destroy the whole *Religion*, in a manner, professed in *England* since they were first *Christians*. If *English Bishops* have received their *Character* from *Rome*, yet not *Jurisdiction*; or if that also, yet certain it is, that the same *Church* which gave them *Jurisdiction*, can also upon their demerits, and exercising it contrary to her intention, suspend the administration of it; which *suspension* is no doubt implied in her condemnation of all their *Innovations*.

vations. To be brief, the *English Church* challenging *Ordination* by lawful *Succession*, is thereby obliged to acknowledge the *Roman* Church, to be at least a true *Member* of the *Catholick* Church, unless the *Bishops* here will confess themselves to be *Anti-Catholick* Bishops.

Prot. She does indeed acknowledge the *Roman* to be a *Member*, but a *corrupt Member* of the *Catholick-Church.* §. 25.

Cath. Consider, *Sir*, I pray you, that the *Rule of Faith* obligeth us to believe the *Church of God* to be *Holy* as well as *Catholick*. Now if the *Universall Church* be *Holy* or *uncorrupt*, then is every *Member* of it, as far as in its *Communion*, *Holy* and *uncorrupt* also. Which *Holiness* does not regard the *persons*, whether *Governors* or *Subjects*; for in the first and best *Church* of all, consisting

fitting of the *Apostles* and *Disciples* of *our Lord* only, there was a *Judas* and a *Nicolas*: A *Church* is said to be *Holy*, when it *teaches Truth* and *Holiness*: So is the *Universal Church Holy*, and so is every *Member* in its *Communion*; Since that which makes it a *Member* and in its *Communion*, is its agreement with the whole in *Doctrine* taught by it, both regarding *Faith* and *Manners*. And from hence it follows, that to ascribe *Errour* and Corruption to any *Church* which is acknowledged a *Member of the Catholick Church*, and therefore to break off *Communion* with it, is to do the same to the *Universal Church*, and consequently to contradict an Article of Faith.

Now that this is the condition of the *English-Church*, is manifest. For since all *Christians* are under pain

pain of damnation obliged to live in *Communion* with the *Universal Church*, by being obedient to its *Lawes* and *Governors*; as also to believe, that this *Universal Church* is at this day extant, where can an *English Protestant* hope to find this *Church*, if not in the *Roman Communion*? In the *Greek Church* he will finde the same *Doctrine*, which he calls *dangerous Errours* in the *Roman*, (as, besides the confession hereof by several *Protestant Authors* formerly [See *Sandys Relation*, page 233. and *Ross his view of Religions*, pag. 476, *&c.*] hath been of late, beyond all gainsaying, evidenced by the indefatigable industry of *Monsieur Arnaud* in his two late *Replies* to *Claude* from the Authentick *Testimonials* and *Declarations* both of several late *Synods*, and of many *Ecclesiastical Persons* of eminency, both in the present

Greek

Greek & other *Eastern Churches.*) And besides these he will find other *Doctrines* which we *all* condemn as *Heresies.* Then for pretended *Corruptions* in practise, the same practices which he stiles *Superstitious* and *Idolatrous* (principally touching the *Blessed Sacrament*) he will find in the *Greek-Church* far more distastful to him. And as for other *Eastern Sects*, besides the same Practises, he will find himself obliged, if in *Communion* with any of them, to assent to Ancient, Universally-condemned Heresies, *Nestorianism*, *Eutychianism*, *Monotheletism*, &c.

§. 26. *Prot.* But no doubt, *God* hath his *Elect* Servants among them all, who are truly *Orthodox*, as we are: with whom we are *united in Spirit.*

Cath. Truly Sir, this is a meer pittiful

pittiful dream to talk of *Communion* in Spirit with hidden Christians, to you invisible, as you are also to them. This renders all the Discourses of the *Holy Fathers* touching the *Churches Visibility* and *Unity* utterly impertinent. Yea this evacuates the *Predictions* of all *Gods ancient* Prophets, foretelling the Extent, Glory and Victories of the *Kingdom* of the *Messias*: and it makes void the *Promises* of our *Saviour* touching his *Church*. What meaning therefore can you frame to your self, when you say, You acknowledge a perpetually existent *Catholick* Church, and a necessity imposed on all Christians to live in her *Communion*?

Prot. We acknowledge our selves in *Communion* with all Christian *Societies*, as far as they teach *Truth*, and practise according to *Christs Law*. §.27.

Cath.

Cath. So you may be said to communicate with *Jews*, *Turks* and *Infidels*: for some Truths are taught by all these, and some of their practises are lawful. But is this such a *Communion* as the Church Catholick anciently, or as the *First four General Councils* required? It is manifest that at the time of your *first Separation* there was not one Society of Christians in the world to whose Profession of Faith you would subscribe, in whose *Religious* Worship you would joyn, and by whose *Lawes* you would be governed: So that all Christians then living and visible in the World, were to you as Heathens and Publicans; and you the very same to them: Were your first Reformers in Communion with them? Certainly you will not say, that the *Roman*, *Grecian*, and *Oriental* Churches, though they

they will not deny but you teach ſome *Truths* and ſometimes practiſe Vertues, do live in your Communion, that is, That Perſons mutually *excommunicating* one another, do at the ſame time live in one *Communion*, or that Paſtors live in Communion with thoſe who renounce Obedience to them, and abhor the Faith taught by them.

Prot. Why, Sir, would you have us allow ſuch a way of *Communion*, as you ſeem to underſtand, to *Societies* which we firmly believe do teach damnable Errours, and enjoyn Idolatrous or Superſtitious Practiſes? §. 28

Cath. No Sir, by no means. But ſince there is on earth a *viſible holy Catholick Church*, placed *as a City upon a Hill*, with which you muſt, under pain of damnation, communicate in ſuch a manner as

Chriſtians

Christians did in the time of the *first four General Councils*, I adjure you not to rest where you now are, in *Schism*, from all *visible Churches* preceeding your *Separation*, but to find *Her* out; and having found her out, to depose an overweening conceit of your own abilities to censure and condemn her *Doctrines*, and with *Christian Humility* to submit your self entirely to her *Guidance*, by which means you will be sure to find *rest* of mind.

§. 29. *Prot.* This seems to me a *task* too hard to be undertaken.

Cath. That which makes it seem so hard to you is, perhaps, a secret whisper of Nature and *self-love*, telling you, that this may expose you to many worldly disadvantages: or if not this, a strong prejudice by education deeply imprinted in your mind against

against the *Roman Church*, the condemning and reviling of which is the subject of most *Books* you read, and of most of the discourses and *Sermons* you hear. I name the *Roman Church*, because I am perswaded, that if you should happen to entertain any *Doubts* of the security of the *Grounds* of *Protestant Religion*, it would not be the *Grecian*, nor any of the other *Oriental Churches*, whose Religion you would put in the scales against it, but only the *Roman*. Do I not judge aright?

Prot. Yes.

Cath. Then, Sir, though at present you should have no doubts, yet since you have voluntarily fixed your self in a *Church*, which, not pretending to an *infallible direction* from *God*, cannot with any shew of reason tell you, that you are bound in conscience to § 30.

believe any one of her Doctrines, nor that it is a ſin for you to leave her *Communion*, and to chuſe that of any other *Society* which you may like better, (for then all *Chriſtians* ſhould, as well as you, be obliged to joyn themſelves to the *Engliſh Church* only:) Endeavour, I beſeech you, with a mind as diſintereſſed as may be, to hearken to what may be alledged for the *Right* which the *Roman Church* has to challenge your *Obedience*, ſo as that the refuſal of ſuch *Obedience* would be an heinous Sin. For this *Right* indeed She challenges, and She alone: No particular *Sect* doth, or can pretend to it.

Prot. I am content.

§. 31. *Cath.* Firſt then conſider, that the very challenging of ſuch a *Right* which belongs only to the truly *Catholick Church*, is a ſtrong

proof

proof that She alone *is* that *Church*. But because perhaps you cannot easily induce your mind to consider her otherwise than a particular *Church*, I confidently believe, that if the *Eastern Church* were united in one Body with the *Western*, you would not find any difficulty to think your self obliged to yield an entire *Obedience* to so great an *Authority*.

Prot. This I willingly acknowledge.

Cath. Be pleased then to reflect on some Age, when these two *great Churches* were united: for example, in the dayes of St. *Gregory the Great*. *Then* there was a perfect agreement through the whole World, excepting only the *Societies* of *Ancient Hereticks*, acknowledged for such by *Protestants*. *Then* both *Doctrine* and *Discipline* was uniform every

where. What St. *Gregory* taught was accepted through the whole *Church*. Whence will follow, that what he hath taught us in his Writings touching *Points of Religion* was then esteemed true *Catholick Doctrine*. Now what does St. *Gregory* teach but the same which is now taught in the *Roman Church*? In all *Controversies* lately raised between *Catholicks* and *Protestants*, he is constantly and directly against *Protestants*.

Humfr. in Jesuitismi part. 2. rat. 5.

This is so manifest, that it is acknowledged by many learned *Protestants*, who describing the particular *Points* of *Religion* professed by St. *Gregory* (and St. *Augustin* the *Monk* sent by him to convert *England*) name these, *Freewil*, *Merit* and *Justification of Works*, *Pennance*, *Satisfaction*, *Purgatory*, *Celibacy of Priests*, *publick Invocation of Saints*, *and Worshipping of them*, *Veneration of Ima-*

Magdeb. Cent. 6. p. 289.

Ibid. c. 10. p. 748.

Carion. Chron. lib. 4.

Luc. Osiand. Epitome cent. 6.

Paker Antiq. Brit. c. 17.

Images, Exorcisms, Pardons, Vows, Monachism, Transubstantiation, Prayer for the Dead, Oblation of Christ's Body and Blood for the Dead, the Roman *Bishops Jurisdiction over all Churches, Celebration of Masse, Consecrations of Churches, Altars, Chalices, Corporals and Fonts of Baptism, Veneration of Relicks, Sprinkling of Holy water, Dedicating Churches to the Bones and Ashes of Saints, Indulgences to such as visit Churches on certain days, Pilgrimages,* and in a word, *the whole* Chaos *of Popish Superstition,* as they are pleased to stile it. So that Mr. *Ascham* affirms of our Apostle St. *Augustin* the *Disciple* of St. *Gregory*, that *He was the overthrower of true Religion, and the establisher of all Popish Doctrines*; and another saith of him, That *he subjected* England *to the lust of Anti-*

Asch. Apolog. pro Cœna Dom. p. 33.

Osiand. Epist. p. 290.

christ, and therefore after his death, went undoubtedly to Hell, there to receive his reward. Thus evident Convictions forced them to confess that all the *Doctrines of Faith* now taught, were then professed as *Catholick Doctrines*: but *gall* and *malice* against the *Church*, suggested such foul, unseemly words to their Pens.

Notwithstanding *Protestant writers*, when, not being engaged in *controversie*, they have occasion to treat of St. *Gregory* himself, they are not sparing in their Elogies of him, such as these: *He was a holy and a learned Bishop. He was by name and in deed truly Great, adorned with many and great endowments of Divine Grace, and (as he is often styled) the mouth and shining light of our Lord. He was truly a pious man, and for his Christian humility yet more to be praised. From his Infancy being addicted*

Whitak. cont. Dur. l. 5. sect. 26. Humfr. ad Rat. 5. Godwin in Converf. Brit. c. 4.

Magdeb. Cent. 6. c. 10.

dicted to the ſtudies of Piety, he retired into a Monaſtery, where ſhewing a particular ſanctity of life, and being wholly intent upon Prayer, he drew the eyes of all men upon him.. He did ſo diſcharge the Pontifical Office, that following ages never had his equal, much loſs any one excelling him. He was exceedingly renowned for Miracles, &c. Now methinks, *Sir*, the conſent of the *Eaſtern* and *weſtern Churches*, under the Government of ſuch a *Prelat*, ſo verſed as he was in *holy Scripture* (witneſs his Sermons and Commentaries) ſhould be ſo prevalent with you, as to make you ſuſpect your own *Reaſon*, if it ſuggeſts to you that the *Religion* profeſſed in his days was *ſuperſtitious* and *idolatrous*.

Prot. But why do you ſay, that the *Univerſal Church* in the *Eaſt* and *Weſt* was governed by Saint *Gregory*, when he himſelf ſharply §. 33.

condemned the *Patriarch of Constantinople* for assuming such a Title as *Universal Bishop*, which he calls an *Antichristian Title*?

Cath. It was indeed a *Title* full of arrogance, and therefore justly condemned by St. *Gregory* in the *Notion*, in which he conceived it might be understood, as if the *Patriarch* pretended thereby to be esteemed the only legitimate *Bishop* in the [Eastern] *Church*. For thence it would follow, that all other *Bishops* were only his *Substitutes*, acting by his commission, and removeable by him at pleasure: Whereas they claim a reception of their *Order* and *Character*, immediately from *Christ* alone. Such a *new Title* therefore it was that St. *Gregory* condemned in that *Patriarch*, and abhorred to accept himself, as plainly appears by his *Epistles*. But yet that he had a *Superintendence*

over

over the whole *Church*, as *Supreme Pastor* thereof, to receive ad judge *Appeals* of *Bishops* from all parts *in causis majoribus*; to oblige all *Prelates*, even *Patriarchs*, to the observance of the *Churches Laws*, and to impose *Ecclesiastical Censures* on all Transgressors of them, this S. *Gregory* challenged, and to this the *Prelates* both of the *Western* and *Eastern Churches* submitted, as appears by many *Epistles* sent by him, and *Answers* received from several *Patriarchs*, and other *Prelates* in the *East*.

§. 54. Since therefore it is confessedly certain, that the *present Roman Church* professes the same *Religion* which Saint *Gregory* taught and planted in *England*, which the *Eastern Church* in those times approved without any contradiction, and which is now condemned by *Protestants*; it will evidently follow, that in those few Points in

which

which the *present Eastern Churches* quarrel with the *Roman*, the said *Eastern Churches* only have been *Innovators*, and consequently that the *Roman-Church* (that is, all Churches united in subordination to the *Prime Patriark* and *Pastor*) still remain the *Catholick Church*, and enjoyes the same *Authority* which the *Universal* Church in, and before, St. *Gregories* dayes enjoyed: So that all *Christians* who break from her *Communion*, do thereby shew themselves *Schismaticks*, and *Self-condemned*.

§. 35. I have purposely made choice to instance in the time of St. *Gregory* the *Great*, because on the one side several *Protestants* impute the beginning of the *Churches* depravation principally to that *Age*; and on the other side *Almighty God*, as if he had a design to confute and silence their accusations, chose that *Age*, especially in which

which to accomplish that most illustrious of all *Prophecies*, foreshewing the glory of the *Catholick* Church, which is the *Conversion of Nations from Heathenish Idolatry.*

The *Prophecies* themselves are thus expressly set down in the *Old Testament*, and acknowledged by *Protestants* to regard the *Christian Church*, The Prophet *Esaia* writes thus: *The Lord shall rise upon thee, and his Glory shall be seen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising.* --*The abundance of the Sea shall be converted unto thee: the forces of the* Gentiles *shall come unto thee*--- *The sons of Strangers shall build thy walls, and their Kings shall minister unto thee. Thy Gates shall be open continually, that men may bring unto thee the forces of the* Gentiles, *and their Kings may be brought*--- *All they*

Isa. 60. 2, 3. v. 5. v. 10. v. 11. v. 14.

they that despise thee, shall bow themselves at the soles of thy feet,
v. 22. *and they shall call thee,* The City of the Lord-- *A little one shall become a thousand, and a small one*
Isa. 49. 23. *a strong Nation.* Again, *Kings shall be thy nursing Fathers, & Queens thy Nursing Mothers.* And again,
Isa. 59. 21. *This is my Covenant with them, saith the Lord, My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.*
Psal. 11. 8. Also the Kingly Prophet, *I will give thee the Heathen for thine Inheritance, and the ends of the earth for thy possession.* This Kingdom,
Dan. 11. 44. saith the Prophet *Daniel, Shall not be given over to another people, but shall stand for ever.* These are Gods Promises to his Church, so

so acknowledged by *Protestants*.

Now it is manifest out of *Ecclesiastical History*, that those Prophecies began not, in a signal manner, to be accomplished, till the dayes of Saint *Gregory*. For during the first three hundred years, the Church was wholly under Persecution, and was encreased chiefly by sufferings. In the next three hundred years, the Emperour *Constantine* being converted to Christianity, there were but few other Kings *Foster-fathers of the Church*; And besides this, several of the Emperours, and some Kings during that space, turned *Arians* and *Apostates* from the *Catholick Faith*. But from Saint *Gregories* time till *Luther*, it is incredible almost what we read of the Conversions of Nations and Kingdoms and of the wonderful Piety and Zeal of (once Barbarous) *Kings* and

and *Queens*, assoon as they had embraced the *Catholick Faith*. Which *Conversions* were generally made by the fervor, care and authority of St. *Gregories* Successors, *Bishops of Rome*.

§. 36. Now, Sir, consider the force of ill-grounded prejudices. Several *Protestants*, though they saw all the forementioned *Prophesies* perfectly fulfilled by *Catholick Missioners*, yet out of the pre-assumed hatred to *Catholick Religion*, they will not acknowledge the forsaking *Idols* and worship of *Devils*, and the embracing of the *Catholick Faith* to be a Conversion, but rather a Perversion, and therefore wonder that they do not see those Prophecies accomplished. In so much as *Castalio* professes, *The more I do peruse the Scriptures, the less do I find these Promises performed, howsoever they are to be understood.* *David George*,

Castal. in Præfat. Biblior. Lat.

a

a Proteſtant living at *Baſil*, upon the ſame grounds became a Blaſphemer of Chriſt, whom he called a *Seducer*. *Bernardin Ochin* turned an Apoſtate, denying the *Divinity* of *Chriſt*. *Adam Neuſerus*, a *Calviniſt Profeſſor* at *Heydelberg*, turned *Turk*, and was circumciſed at *Conſtantinople*. *Alemannus* likewiſe renouncing *Chriſtianity* became a blaſpemous *Jew*. And the principal motive of all theſe horrible changes, was an opinion that theſe *Prophecies* were never fulfilled, becauſe not fulfilled in a *Church* of their *Reformed Religion*; which *Reformed Religion* never baniſhed *Pagan Idolatry* out of one Village. Some converſions indeed of *their own particular mode* they have made, for by *ſeditions* they have baniſhed *Catholick Religion* out of ſeveral places. And particularly the *Hollanders* may brag, that they have converted the great

great *Empire* of *Iapan* from the *Catholick Faith* to their priſtine moſt execrable *Idolatries*; to effect which, they have procured the moſt cruel murder of near four hundred thouſand *Catholick Martyrs*, themſelves in the mean time renouncing the open Profeſſion of *Chriſtianity*.

§. 73. The truth is, the wonderful *Converſions of Nations* in former and latter times alſo, by *Catholick Miſſioners*, have been ſo illuſtrious, that very many of the ſoberer *Proteſtant* Writers have highly exalted their zeal and unwearied diligence in their *Apoſtolical Functions*, and glorified God for it: being forced hereto by the many undeniable *Miracles* wrought by them.

Philip. Nicolai de regno Chriſti. l. 1. p. 53. Yet the pleaſant cunning of one *Lutheran Writer* is very remarkable: his name is D. *Philip Nicolai*, who having written a Book on

on this very Argument, to wit, the fulfilling of the fore-cited *Prophecies*, touching the *Converſion of* Nations, is forced to alledge the examples not only ancient, as of the *Saxons*, *Friſons*, *Danes*, *Germans*, &c. converted by *Catholick Biſhops* and *Prieſts*, but later alſo, as of innumerable people in the *Eaſt* and *VVeſt-Indies*, reduced from *Idols* to *Chriſtianity* by *Jeſuits* and other *Religious*; & to acknowledg likewiſe that *God* teſtified the Doctrine preached by them, by ſtupendious *Miracles*. All this this *Lutheran* confeſſes; but then with a turn, he deprives *Catholicks* of the glory and merit of all their labors, and applies it to his own *Sect*: for he tells his *Readers*, that all theſe *Apoſtolical Preachers*, in converting Nations, did *Lutheranizare*; and that *the Jeſuits in their firſt converting the Oriental Indians, did ſhew themſelves* [not *Roman Catholicks*, but] *Lutherans and Evangelicks*. Might he not have ſaid as well, that *Chriſts A-*

postles converted Nations, not as such, but as *Lutherans*?

§. 38. Now if these *Prophecies* be Divine, and have indeed been fulfilled, they have been fulfilled by *Catholicks* only; and consequently *Catholick Religion* constitutes that **Church** of **Christ** to which such glorious *Predictions* were made. I will therefore here adjoyn the words of St. *Augustin*, who having alledged out of the *Scripture* many such *Prophecies*, concludes thus;

Aug. Epist. 165.

While thou holdest thy self fast to these Prophecies, *if an Angel from Heaven should say to thee, Leave the Christianity of the whole Earth, and chuse the part of the* [*Schismatick*] Donatus, [Luther, Calvin, Tindal, *&c.*] *he ought to be to thee Anathema; because he would endeavor to cut thee off from the whole, and thrust thee up into one part, so alienating thee from the* Promises *of God.*

§. 33. Thus, Sir, unless I would renounce all other *Guides* to eternal Happiness, but

but an over-weaning *Fancy* of mine own abilities, or blind *passion* against all *Guides* eſtabliſhed in his *Church*: if *Divine Revelation*; *conſent of Antiquity*, *manifeſt Reaſon*, *and even experience by outward Senſation* may be fit to guide me, I muſt not be a *Proteſtant*, I muſt of neceſſity be a *Roman Catholick*. For *Divine Revelation* (interpreted alſo by conſent of *Fathers* and *Councils*) informs me, that *Chriſt* hath eſtabliſhed on Earth a *viſible Church*, which is *one*, *holy* and *Catholick*, the *common Mother* and only authentick *Teacher* of all *Chriſtians*; *that* this *Church* ſhall remain ſuch to the end of the World; and *that* whoſoever is not a true faithful *Member* of this *Church*, is thereby cut off from the *Myſtical Body* of *Chriſt*, and ſhall be eternally ſeparated from *Him*. Again, evident *Reaſon* ſhews, that no Perſon, or *Society*, can be eſteemed a *Member* of any *Church* any other way, then by believing its *Doctrines*,

and being ſubject to its *Laws* and *Government*. In the *third place*, the *teſtimony* of our *Senſes* aſſures us, that not any of our *Modern Sects* do aſſent to the *Doctrines*, or are governed by the *Laws* of any *Church* at all (and conſequently not of the *Catholick Church*,) which had a being at their firſt (pretended) *Reformation*: therefore upon theſe *grounds* it evidently follows, that all the ſaid *Sects* are manifeſtly guilty of *Schiſm*.

Moreover, *ſince* the *Roman* is that *Church* of which the *firſt Reformers* once were *Members*, and by *reforming* made a *ſeparation* from it; and *ſince* the *ſame Church* does conſtantly profeſs the ſame *Doctrines* which were once held by the *Univerſal Body of Orthodox Chriſtians*; and again, *ſince* there is not any *viſible Church* upon earth to which all *marks* of the *true Church* aſſigned in *Scripture*, and by the *Holy Fathers*, can be ſo applied, and whereto the *Antient Prophecies* and

and the *Promiſes* of *Chriſt* have been ſo perfectly accompliſhed as the *Roman*; it will evidently *follow*, that the *preſent Roman Catholick Church* ought to be acknowledged that *one holy Catholick Church*, which we confeſs in the *Apoſtles Creed*: and *by conſequence* whatſoever *Doctrines*, in oppoſition to the *Faith* profeſſed in this *Church*, are taught by *Proteſtants*, they are thereby, without any particular diſcuſſion, *legitimately prejudged* to be *formal Hereſies*.

Now *Hereſie* and *Schiſm* being by all (even by *Hereticks* and *Schiſmaticks* themſelves) acknowledged moſt dreadfully waſting *Crimes*, of which I cannot poſſibly be guilty whilſt I adhere to the *Roman Catholick Church*, nor avoid the guilt of them by forſaking its *Communion*, I conceive I have, without any neceſſity of engaging in particular *Diſputes*, given you rational *Grounds* enabling me to afford a ſufficient *Anſwer* to the *Que-*

ſtion firſt propoſed by you, *viz.*

Why are you a Catholick?

§. 42. And for a concluſion, *Sir*, give me leave to tell you, that it will be utterly in vain for you to attempt the avoiding of the [*ſtigmata*] *brands* of *hereſie* and *Schiſm*, by entring into an endleſs *Diſpute* about *particular Controverſies*, to be ſtated out of Books; till you be able to ſhew a *preſent Viſible*, *Orthodox Church*, the *Governors* and *Teachers* whereof are derived by a continual *Succeſſion* from the *Apoſtles*, which *Church* in all thoſe *Points* for which you have ſeparated from the *Roman*, teaches as you do, and either governs you, or is governed by you; for by no other way can you avoid *ſelf-condemnation*, as manifeſt *Innovators*.

There are certain illuſtrious *marks* aſſigned by the *holy Scriptures* and *Fathers*, to diſtinguiſh the true *Catholick Church* from Congregations of *Hereticks* and *Schiſmaticks*, ſuch are *Unity*, *Succeſſion*, *Univerſality*, *Conver-*

verting of Nations, *Miracles*, &c.] And these are such *marks* as are perceptible by the meanest capacities, to the end that none should be excused if they mistake the *Church*. Now not one of these so visible *marks* belongs to *you*; and not one but belongs to the *Roman Catholick Church*..

§. 43. When you are urged to shew some *signs* or *marks* which might invite any to joyn with you; all you can say is, That *you teach truth*, *and that you duly administer the Sacraments*; that is, *you would prove your selves to be a true Church*, *because you say you are a true Church*; for the *essence* of a *Church* consists in *teaching Truth*, &c. But *marks* of his *Church*, easily observable, were appointed by *God* to lead the Simple as well as the Learned, to discover that *Church which only teacheth Truth*, *and duly administers his Sacraments*. Not any such *marks* do you pretend to shew. And as for your miscalled single Mark, the Un-

Calvin. Instit. l.4.c.2.

learned cannot possibly judge, whether you do indeed teach *Truth*, &c. and the Learned must have spent their whole lives before they can be in a capacity to judge. And though they should be so unhappy as to suffer themselves to be convinced that you you do *teach Truth*, &c. yet till you can further demonstrate that you are not guilty of *Schism*, but that you communicate with that *one holy Catholick Church*, which you believe in the *Creed*, it would (notwithstanding all the *truth* pretended to be taught by you) be a damnable sin in them to communicate with you.

These things considered, since it is impossible for you to clear this *point*, I believe you will find an unsuperable difficulty to prepare, according to the *method* observed here, a tolerable general *answer*, in case I should by way of exchange propose to you this *Question*,

Why are you a Protestant?

TESTI-

TESTIMONIES
OF THE
HOLY FATHERS.

By the ſeveral *Teſtimonies* following out of the *Holy Fathers*, eſpecially St. *Auguſtin* (the great Defender of the *Churches Indefectibility, Unity* and *Authority*) The *Subſtance* and *Method* of the foregoing *Diſcourſe* will be, I conceive, ſufficiently juſtified, and, *I* hope, recommended to the Readers ſerious conſideration.

§. 1. *Of the Churches perpetual exiſtence, Viſibility, &c.*

Obſcurius dixerunt Prophetæ de Chriſto, quam de Eccleſia, Puto propterea--] *The Prophets have ſpoken more obſcurely concerning Chriſt, then concerning the Church. The reaſon hereof I conceive to be, becauſe they foreſaw in Spirit, that men would make diviſions and par-*

Aug. in Pſalm 30. Conc. 2.

parties, and that they would not much dispute about Christ himself, but that they would raise great contentions about the Church. Therefore that was more plainly foretold, and more openly prophecyed concerning which, greater contentions would in succeeding times be raised to the end a heavier judgment should befall those who saw [the Church] *and yet fled out of it.*

Aug. in Psal. 147. Quis numeret testimonia de Ecclesia toto Orbe terrarum diffusa? Quis---] *Who can number the testimonies given* [in Scripture] *touching the Church spread over the whole earth? who can number them? There are not in the whole world so many Heresies against the Church as there are Testimonies in the* [old] *Law for the Church. What page there does not proclaim this? what verse does not mention it? All passages there cry out aloud for the Unity of our Lords Body; for he has placed peace through the borders of Hierusalem: Now thou, O Heretick, barkest against all these Testimonies: And therefore that which is written in the Apocalypse is justly verified in that City,* Without are dogs. *Thou barkest against these* [Testimonies.] *From what*

what Tribunal doſt thou judg? Thy Tribunal is the preſumption of thine own heart. It is a lofty, but ruinous Tribunal.

Exaltare ſuper cœlos, Deus, & ſuper omnem terram gloria tua---] *Be thou exalted, O God, above the heavens, and thy Glory over all the earth. My Brethren, we have not ſeen God exalted above the heavens: yet we believe it. But we not only believe, but we ſee his Glory exalted over all the earth* [in his Church.] *Now I beſeech you obſerve what a madneſs it is which poſſeſſes Hereticks. They being cut off from the compacted Body of the Church of Chriſt, and by holding a part being deprived of the whole, will not communicate with the whole earth, over which the glory of Chriſt is ſpread. O Heretical Madneſs! Thou believeſt with me that which thou doeſt not ſee: and thou denieſt that which both thou and I do ſee. Thou believeſt with me that Chriſt is exalted above the Heavens, which neither of us hath ſeen: and thou denieſt his glory over all the earth, which we both ſee.* Aug. in Pſal. 56.

In ſole poſuit tabernaculum ſuum---] *He has placed his Tabernacle in the Sun* Aug. in Epiſt. Joan tr. 2. at

that is, in a place manifeſt (to all) *His Tabernacle is his fleſh: His Tabernacle is his Church, which is placed in the Sun: not in the night, but in the day.*

Aug. cont. Fauſt. l. 13. c. 13. Tanquam ille, quem catechizamus, quæreret & diceret, quo ergo ſigno---] *If a Catechumen ſhould be inquiſitive, and ſay, But by what ſign ſhall I, being as yet a little one and unable clearly to diſcern the truth from ſo many errours, by what mark, I ſay, ſhall I find the Church of Chriſt, to believe whom I am obliged by ſo many manifeſt predictions? Hereto the Prophet, as if he had a perfect knowledge of the Catechumens ſcruples, anſwers, teaching him, that that is foretold to be the Church of Chriſt, which is raiſed on high and apparent to all: For ſhe is the ſeat of his Glory. For in regard of ſuch doubts as may befall the ſimpler ſort of Chriſtians, who may be ſeduced by* (crafty) *men from the Church ſo gloriouſly manifeſt, our Lord providing a remedy, ſaith, A City which is ſet upon a mountain cannot be hid.*

Aug. in Pſal. 85- Chriſto tales maledicunt, qui--] *Thoſe do blaſpheme Chriſt, who affirm that the Church hath periſhed from off the whole earth, and remained only in Africa* [Geneva, England, Holland, &c. 2. §.

§. 2. Of the Catholick Churches Unity: and of Schism.

Una est Ecclesia quæcunque illa sit--] *There is one onely Church, whichsoever that is, of which it is written, my dove (my undefiled) is but one, she is the only one of her Mother; neither can there be so many Churches as there are Schisms.* [Of this Position both the *Schismaticks, Donatists* and St. *Augustin* were agreed. *Aug. de Baptis. cont. Don. l. 1. c. 10.*

Perirem si essem de parte Pauli---] *I should* (eternally) *perish if I were of a party, of which St.* Paul *was the leader: How then shall I avoid perdition if I be of the party of* Donatus [*of* Luther, Calvin, Tindall, &c?] *I Aug. in Psal. 30.*

Quamvis Novatianus--] *Though* (the Schismatick) *Novatian hath been put to death* [for the Faith,] *yet he hath not been crowned. Why not crowned? Because he died out of the peace, concord and communion of the Church, separated from that common Mother, of whom whosoever will be a Martyr, must be a Member.* *Pacian Epist. 2. ad Sympron.*

We ought rather to endure any torments, *Dionys. Alexandr. ap Euseb. l. 6.*

ments, then consent to the dividing of Gods Church: Since the Martyrdom, to which we expose our selves by hindring a division of the Church, is no less glorious, then that which is suffred for refusing to Sacrifice to Idols.

Aug, Ser. 22. de Diversis. Si in Navi pericula sunt--] If there be dangers to those who are in the Ship, there is certain drowning to those who are out of it

Aug. in Psal. 42. In montem sanctum tuum--] Into his Holy Mountain. His holy Mountain is his holy Church. This is the Mountain which according to the Vision of Daniel, grew to this vastness from a small stone, and breaks all the Kingdoms of the earth, and which encreased in greatness till it filled the whole surface of the earth. In this Mountain he was heard, who said, I cryed with my voice unto the Lord, and he heard me from his holy Mountain. Whosoever prayes beside this Mountain, let him not hope to be heard to eternal life Many are heard in many of their requests; but let them not boast because they are heard. The Devils were heard in their request to be sent into the Swine. Let us desire to be heard to eternal life.

Iren. l. 4. c. 62. There cannot possibly be made any Reformation

formation of such importance, as the mischief of Schism is pernicious.

Nobiscum estis in Baptismo--] *You* (Donatists) *are with us in Baptism, in the Creed, and in the other Sacraments of our Lord. But in the Spirit of Unity, in the Bond of Peace, and finally in the Catholick Church you are not with us.* Aug. in Psal. 48.

Tenenda est nobis Christiana Religio--] *Christian Religion is to be held by us, and the Communion of that Christ which is Catholick, and is named Catholick, not only by her children, but also even by her enemies.* Aug. de Verakelig.

Fieri non potest--] *It cannot possibly be, that any one should have a just cause to separate his Communion from the Communion of the whole world.* Aug. Epist. 48.

Ut hanc omittam sapientiam--] *Not to speak of that Wisdom, which you do not believe to be in the Catholick Church, there are many other things which most justly keep me in her bosome: the consent of peoples and Nations keeps me: the authority begun by miracles, nourished by hope, encreased by charity, established by antiquity keeps me there: A succession of Bishops from the Chair of S. Peter (to whom our Lord after his Ascension committed* Aug. cont. Epist. Fundam. c. 3.

mitted his Sheep to be fed) to the present Pontificat, keeps me there, Lastly, the very Name of Catholick keeps me there, which name the Church alone among so many Heresies hath not without just reason possessed, insomuch as though all Hereticks are desirous to be called Catholicks, yet if a stranger asketh any of them where the Catholick Congregation meets, not any of them has the boldness to shew him his own Temple. These therefore so many and so great bonds, keep a believer firm in the Catholick Church, although by reason of his natural dulness, and perhaps his sins, he does not manifestly see and penetrate the depth of Divine Truthes. But among you (Hereticks) who have none of these advantages to invite or hold me, nothing is heard to sound, but a (vain) promise of true Doctrine, &c.

Fulgent. de Fide ad Pet. cap. 39. Firmissime tene, ut nullatenus dubites--] Hold most firmly and doubt not at all that every Heretick or Schismatick baptized in the name of the Father and of the Son and of the Holy Ghost, if [before he dies] he be not joyned and incorporated into the Catholick Church, he can by no means be saved, though he should give never so many Almes, yea though he should shed

ſhed his blood for the name of Chriſt, For neither Baptiſm nor liberal diſtributing of Alms, nor the undergoing death for the name of Chriſt can profit any one to Salvation, as long as Heretical or Schiſmatical lewdneſs perſeveres in him, which leadeth to [eternal] *death.*

§. 3. Of the Catholick Churches Authority. Of interpreting Scripture.

Saint *Auguſtin* informs us, that a *certain acquaintance of his derided the Diſciples of* Catholick *Faith, by which men were commanded to believe* [the Church] *not being taught by* demonſtrative *Reaſons what was true.* To ſatisfie this friend, he wrote his Book *De Utilitate credendi* [*Eccleſiæ*] in which he writes thus, *It is fitly inſtituted by the Majeſty of Catholick Diſcipline, that thoſe who come to Religion, ſhould before all other things, be perſwaded to believe* [the Church--] *But you will ſay, were it not better that Reaſon ſhould be employed to move me, which without any temerity I might follow whitherſoever it lead me? Perhaps it might be ſo: But ſince to come to the knowledge of God by Reaſon* *Aug Retract. l. 1.* *Id. de Utilitate*

is a matter of so great importance and and difficulty, do you think that generally all men are capable of searching into the Reasons by which mens minds may be brought to a knowledg of Divine Mysteries? Or are the greatest number of men such? Or but a few? I suppose you will answer, But a few. If so, do you think that the knowledg of Religion is to be denyed to all the rest, who have not so piercing a judgment?——It is a miserable thing to be deceived by Authority; but it is much more miserable not to be moved by it. If Gods Providence does not preside over human affairs, there will be no cause why we should trouble our selves about Religion-- We ought not therefore to despair that some Authority is constituted by God, by which those who walk doubtfully may be raised up to God.

Aug. de Unitate Eccles. c. 19

Puto si quis Sapiens extitisset---] *I conceive that if there were extant a wise man to whom our Lord had given his Testimony,* [viz. that we should be directed by him:] *and if that man were consulted by us concerning this controversie, we should not at all doubt to do whatsoever he enjoyned us, least we should be judged to oppose our selves, not so much to that*

man

man himself, as to our Lord Jesus Christ, by whose Testimony he is recommended. Now such Testimony doth our Lord afford to his Church.

Hæretici qui cum in unitate---] *Hereticks, who though they be not in Catholick Unity and Communion, yet glory in the title of Christians, are compelled to oppose Orthodox Believers, and they have the boldness to attempt the seducing unskilful Christians by force of disputing and Reasoning, whereas our Lord came with a peculiar Medicine against this, when he enjoyned* (not reasoning, but) *Believing to all people. But Hereticks are forced to take the way of arguing by reason because they see themselves in a most abject condition, if their Authority be compared with Catholick Authority. Therefore they endeavour to prevail by a pretence and promise of Reason against the most unshaken Authority of the firmly established Church. This is the uniform, and, as it were, regular temerity of all Hereticks. But the most clement Emperor of our Faith has fortified with the Citadel of Authority his Church, both by numerous Congregations of Peoples and Nations, and the Chairs of his Apostles;* Aug. in Psal. 41.

He also by a few piously learned and truly Spiritual men has armed his Church with most copious provisions of invincible Reason. But the most secure and rational Discipline is, That those who are ignorant or infirm should be received within the Castle of Faith, [depending on Authority,] *that they may be defended by those who can combat with the weapons of most powerful Reason.*

Aug. de Baptismo cont. Donat. l. 2. Nec nos ipsi tale aliquid auderemus asserere--] *Neither durst we affirm any such thing* [viz. that Hereticks ought not to be rebaptized] *if we were not strengthned by the unanimous Authority of the universal Church: To which Authority, no doubt,* Cyprian [who held the contrary] *would have submitted, if in his time the truth of this question had been established by the examination and decision of a Plenary Council.*

Aug. cont. Crescon. l. 1. c. 33. Proinde quamvis hnjus rei certe de Scripturis Canonicis non proferatur exemplum---] *Although no express example can be brought out of Canonical Scriptures touching this Point* [of rebaptization:] *yet the truth of the same Scriptures in this matter is held by us, when we do that which has pleased the Universal*

ſal Church, which the Authority of Scripture themſelves does commend: That ſince the Holy Scripture cannot deceive [us,] *he whoſoever is in fear of being deceived by the obſcurity of this queſtion, may conſult the ſame Church about it, which Church the holy Scripture doth without all ambiguity demonſtrate.*

Aliud eſt cùm Authoritati credimus-] *It is one thing when we belive, ſubmitting to Authority; and another when we yield to Reaſon. To believe Authority is a way very compendious and without labour.* Aug de. Quantit. Animæ. c. 7.

Et ſi nulla ratione indagetur--] *Whatſoever is from ancient times preached by our Orthodox Faith, and believed through the whole Church, though by no ſearch of reaſon it can be found out, and though by no ſpeech it can be clearly expreſſed, yet notwithſtanding it is* [to be acknowledged] *moſt true.* Aug. cont. Julian. l. 6. c. 5.

Hæretici ſunt ſibi arbitri Religionis-] *Hereticks are to themſelves judges of Religion; Whereas the proper work of Religion is the Duty of Obedience* [to Authority.] Hilar. l. 1.

Non ad Scripturas provocandum eſt--] *We muſt not* (diſputing with Hereticks) *appeal* Tertull. de Præſcripſ. c. 19.

appeal to Scripture. Neither is the debate to be constituted in things, in which either no victory at all will follow, or an uncertain one, or little better then uncertain. For though the success of examining Scriptures should not be such, that each party should have no advantage over the other, yet due order requires that that should be first proposed, about which at present we are to dispute, viz. *to which of the parties (the* preaching of) *Faith belongs: who have right to the Scriptures: from whom, and by whom, and when, and to whom that Discipline has been delivered by which men are made Christians: For where the Truth both of Christian Discipline and Faith shall appear to be, there also will be the Truth of Scriptures and Expositions, and all Christian Traditions.*

Aug. Epist. 118. Si quid horum per orbem frequentat Ecclesia--] *Among such things, whatsoever is practised by the Church through the world, to dispute whether she ought not to be imitated therein, is a mark of most insolent madness.*

Aug. de Hæres. Scire sufficit--] *It is a sufficient Motive to reject from our Belief whatsoever we know to be contrary to the teaching of the Church,*

Di-

Dicet aliquis, si Divinis eloquiis--] *Vincent. Lirin. Comon. c. 38.*

It may be demanded, how, if both the Devil and his Disciples do make use of and apply Divine Scriptures, Sentences and Promises, of whom some are false Apostles, others false Prophets, and all of them Hereticks. What shal Catholick children of our Mother the Church do? How shall they discern truth from falshood in (interpreting) *Holy Scriptures. Hereto we answer,* (*according as we have received from Holy and learned men before us*) *that they must be very careful to interpret Scriptures according to the Traditions of the Universal Church, and accordixg to the Rules of Catholick Doctrine.*